

Basic Study in the Life of Christ & the Gospels

This independent study guide was originally developed by Rev. Don Allen, Jr, PhD while serving as President of Grace Church of the Valley School of Ministry

About the Author of this Teaching Manual:

Rev Don Allen, Jr, Ph.D., is an Educator with Allen Continuity Solutions, He has been involved in Pastoral Ministries for 40 years and has been a Christian Counselor and Alcohol & Drug counselor for over 28 years.

Dr. Allen is a Certified Christian Counselor, Certified Chaplain, and Licensed Alcohol and Drug Counselor. He holds a Ph.D. in Psychology and Christian Counseling from Louisiana Baptist University, a D.Litt., and Ph.D. in Pastoral Theology from St. Alcuin House Seminary.

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Syllabus for the Course

I. Course Description:

- 1) By studying the major events and movements of Christ's life as presented in the four gospels, this course is designed to help students come to know Jesus Christ's purpose and significance, to develop confidence in the gospels as historical resources, and to further one's understanding of how he or she can better present a Biblical Worldview of Christ.

II. Course Objectives

- 1) The student will develop an understanding of how to study the awesome work of Christ in His earthly ministry.

III. Course Method

- 1) This course is designed as a self-study program; students will be expected to use integrity in completing the assignments by assuring all answers are his/her own thoughts.

IV. Course Requirements

- 1) Students will complete all related questions and assignments within the attached Independent Study Guide.
 - a) All the answers to the **Questions**(a, b, c, etc.) are from the Bible.

V. Course Materials and Required Reading:

- 1) **Students will Read the Gospels:** Matthew through John from a minimum of two different versions of the Bible, such as KJV and the NIV, or the NKJV and the NLT.

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2) **Highly Recommended and Great Resources but not required reading:**

- 1 *The Case for Christ: A Journalist's Personal Investigation of the Evidence for Jesus.* By Lee Strobel, Zondervan Publishing (1998)
- 2 "The Case for the Real Jesus" by Lee Strobel
- 3 *The Life of Jesus Christ*, by Dr. James Stalker (1888); this book can be found free of charge online. You can also purchase a copy.
- 4 *The Mediation of Christ* by Thomas Torrance's
- 5 *Jesus the Messiah: A Survey of the Life of Christ*, by Robert H. Stein
- 6 *Halley's Bible Handbook* by Henry H. Halley
- 7 *The New Unger's Bible Handbook* by Merrill F. Unger
- 8 *The Baker Illustrated Bible Handbook* by J. Daniel Hays and J. Scott Duvall
- 9 *The Four Portraits of Christ* by Mark L. Strauss
- 10 *The Life of Christ* by Robert Duncan Culver
- 11 *The Synopsis of the Gospel*
- 12 *Life of Christ* by Fulton J. Sheen
- 13 *The Life of Christ* by Frederic William Farrar
- 14 *Chronological Aspects of the Life of Christ* by Harold W. Hoehner
- 15 *Knowing Jesus Through the Old Testament* by Christopher J. H. Wright

A Study of the Life of Christ & the Gospels

Introduction:

Studying the Life of Christ is the greatest blessing we have as Christians. We are given an opportunity to investigate the very life of Christ himself. From the beginning of time to the final judgment of the world, Christ's presence is overwhelmingly clear. He is called the Alpha and Omega, the beginning and the end.

No other person has or will ever provide for the salvation of men. Humans owe a debt they will never be able to pay, because of the very nature of our hearts. Yet, a loving Savior was willing to pay a debt He would never owe. Because of his very existence as God, He was willing to come to earth, become man in the flesh, and pay the price for all men.

No other individual in history can or ever will accomplish what Christ did. No one has ever paid the price that Jesus paid, and only He will be able to complete the task of judging the sins of the man.

The material in this workbook is designed to help you, as a student of the Word of God, to develop an understanding of the Life of Christ and the very fabric of our faith. It is also designed to allow you the opportunity to develop a love for searching out answers for yourself and to make studying about our Lord and Savior a lifetime challenge. Please keep in mind that the following material is only a limited outline of the life of Christ,

To complete this study, you will need a copy of the New Testament, ALL ANSWERS for the questions are found in the scripture.

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A Simple Timeline of the Life of Christ:

Timeline¹

6-4 BC • Birth of Jesus Christ

5-4 BC • Escape of Joseph, Mary and baby Jesus to Egypt and Slaughter of children in Israel.

4 BC • Herod the Great dies (spring).

7-8 AD • Jesus visits Jerusalem as a child.

12 AD • Augustus makes Tiberius co-regent.

14 AD • Tiberius becomes Caesar (August 19th).

25 AD • Pilate & Caiaphas appointed to office.

29 AD • Ministry of John the Baptist begins.

29 AD • Christ's ministry begins.

31 AD • Tiberius executes Sejanus

33 AD • Jesus dies (Friday) and Rises from the Grave on Sunday.

36 AD • Pilate dethroned. Caiaphas deposed.

37 AD • Tiberius Caesar dies.

¹ Ken Palmer. Life of Christ Website
www.lifeofchrist.com/history/timeline/1998-2008

The Foundation for the History of Jesus:

The New Testament records the fulfillment of the Old Testament predictions. John testifies: "The word became flesh and dwelt among us, and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth." (John 1:14)

Four writers give accounts of His life. These accounts are commonly called the Gospels, a word which means "good news." Each of the writers seem to emphasize something different about Jesus.

- MATTHEW emphasizes His teaching, especially that concerning the "Kingdom of heaven."
- MARK features the miracles of Jesus, showing His power.
- LUKE seems to stress the perfect humanity of Jesus without detracting from His divinity.
- JOHN seems to stress the perfect divinity of Jesus without detracting from His humanity.

Though different, the gospels give a perfectly harmonious description of one person, the greatest of history.

No one can know Jesus, the Way, who has not read these records carefully. Reading them, we may well be surprised to find how far the real Jesus differs from the imaginary one who has been created in our minds by the misinformation so commonly circulated among us.²

² <http://douglasshillschurchofchrist.org/courses/lesson2.htm>

Overview of the Gospels:

Gos·pel - (a noun)

- Often the Gospel is the proclamation of the redemption preached by Jesus and the Apostles, which is the central content of Christian revelation.
 - Gospel Bible: One of the first four New Testament books, describing the life, death, and resurrection of Jesus and recording his teaching.
 - A similar narrative.
- Often Gospel is a selection from any of the first four New Testament books included as part of a religious service.
- "A teaching or doctrine of a religious teacher."³

"In Christianity, a gospel (from Old English, "good news") is generally one of four canonical books of the New Testament that describe the miraculous birth, life, ministry, crucifixion, and resurrection of Jesus. These books are the Gospels according to Matthew, Mark, Luke and John, written between 65 and 100 AD.[1]

Many modern scholars[2] argue that the sequence in which the Gospel accounts have traditionally been printed in the Bible is not the order of their composition, and that the first canonical gospel to have been written is Mark (c 65-70), which in turn was used as a source for the gospels of Matthew and Luke.[1] Matthew and Luke may have also used the hypothetical Q source.[1] These first three gospels are called the synoptic gospels because they share a similar view.[1] The last gospel, the gospel of John, presents a very different picture of Jesus and his ministry from the synoptics.[1] The canonical gospels were originally written in Greek.[1]

The gospels are the source of many popular stories, parables, and sermons, such as Jesus' humble birth in Bethlehem, the Sermon on the Mount, the Beatitudes, the Last Supper, resurrection accounts, and the Great Commission. Originally, the "gospel" meant the proclamation of God's saving activity in Jesus of Nazareth, or the agape message proclaimed by Jesus of Nazareth. This is the original New Testament usage (for example Mark 1:14-

³ <http://dictionary.reference.com/browse/gospels>

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15 or 1 Corinthians 15:1-9; see also Strong's G2098). The word is still used in this sense. Ancient, non-canonical works that purport to quote Jesus (e.g., Gospel of Thomas) are also called gospels, and the term refers in general to works of a genre of Early Christian literature (cf. Peter Stuhlmacher, ed., *Das Evangelium und die Evangelien*, Tübingen 1983, also in English: *The Gospel and the Gospels*).⁴

Easton's Bible Dictionary gives the following definition of the word Gospel as: "A word of Anglo-Saxon origin, and meaning "God's spell", i.e., word of God, or rather, according to others, "good spell", i.e., good news. It is the rendering of the Greek evangelion, i.e., "good message." It denotes (1) "the welcome intelligence of salvation to man as preached by our Lord and his followers. (2.) It was afterwards transitively applied to each of the four histories of our Lord's life, published by those who are therefore called 'Evangelists', writers of the history of the gospel (the evangelion). (3.) The term is often used to express collectively the gospel doctrines; and 'preaching the gospel' is often used to include not only the proclaiming of the good tidings, but the teaching men how to avail themselves of the offer of salvation, the declaring of all the truths, precepts, promises, and threatenings of Christianity." It is termed "the gospel of the grace of God" (Acts 20:24), "the gospel of the kingdom" (Matt. 4:23), "the gospel of Christ" (Rom. 1:16), "the gospel of peace (Eph. 6:15), "the glorious gospel," "the everlasting gospel," "the gospel of salvation" (Eph. 1:13)."⁵

The famous author Charles Dickens is quoted as saying, "The New Testament is the very best book that ever was or ever will be known in the world."⁶

Important note ...
The Jesus of the New Testament is Jehovah of the Old Testament.

⁴ Wikipedia, the free encyclopedia, <http://en.wikipedia.org/wiki/Wikipedia>: Copyrights updated February 11, 2008.

⁵ Easton's Bible Dictionary, <http://www.ccel.org/ccel/easton/ebd2.html?term=gospel>

⁶ Tentmakers Quotes: <http://www.tentmaker.org/Quotes/biblequotes.htm>

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The Gospels is are referred to as “The Good News”

Map of the Time of Jesus:⁷

⁷ https://www.searchingthescritures.net/main_pages/free_bible_land_maps/map103.htm

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Th

e Authors:

- Matthew ... All agree that Matthew, also called Levi, was a Jew of Galilee who had taken service as a tax-gatherer under the Roman oppressor.

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- o The author of this Gospel was a publican or tax gatherer, residing at Capernaum, on the western shore of the Sea of Galilee. As to his identity with the "Levi" of the second and third Gospels, and other particulars, see on Mt 9:9. Hardly anything is known of his apostolic labors. That, after preaching to his countrymen in Palestine, he went to the East, is the general testimony of antiquity; but the precise scene or scenes of his ministry cannot be determined. That he died a natural death may be concluded from the belief of the best-informed of the Fathers—that of the apostles only three, James the Greater, Peter, and Paul, suffered martyrdom. That the first Gospel was written by this apostle (Matthew) is the testimony of all antiquity.⁸
- Mark ... Mark (also called John, believed to have been the son of one of the Mary's of the New Testament and nephew of Barnabas.
 - o The Second Gospel was written by Mark, the kinsman of Barnabas, and the companion of Paul in his first missionary journey. When and where it was written is uncertain. Of its author the following facts are gathered from the New Testament: He is first named in Acts 12:12. His mother's name was Mary, and we learn from Col. 4:10, that she was a sister of Barnabas. She dwelt in Jerusalem, and this city was probably Mark's early home. He was converted by Peter (1 Peter 5:13), it has been supposed, at the great ingathering on the day of Pentecost. He became a minister (Acts 12:25), attended Paul and Barnabas on their first missionary journey did not prove satisfactory to Paul (Acts 15:38), and as Barnabas insisted on taking him, he and Paul parted company on the second missionary journey. That Paul and Mark were afterwards intimate is shown by the subsequent history We find him by Paul's side during his first imprisonment at Rome, a.d. 61-63; and he is acknowledged by him as one of his few fellow-laborers who had been a "comfort" to him during the weary hours of his imprisonment (Col. 4:10, 11; Philemon 24). We next have traces of him in 1 Peter 5:13. "The church that is in Babylon ... saluteth you, and so doth Marcus, my

⁸ Jamieson, Robert (1802-1880) Commentary Critical and Explanatory on the Whole Bible Print Basis: 1871 <http://www.ccel.org/ccel/jamieson/jfb.xi.i.i.html>

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son". From this we infer that he joined the spiritual father, the friend of his mother, at Babylon, then and for some hundred years afterwards returned one of the chief seats of Jewish culture. From Babylon he would seem to have returned to Asia Minor; for during his second imprisonment, a.d. 68, Paul, writing to Timothy, charges him to bring Mark with him to Rome, on the ground that he was "profitable unto him for the ministry" (2 Tim. 4:11). From this point we gain no further information from the New Testament respecting the Evangelist. It is most probable, however, that he did join the Apostle at Rome, whither also Peter would seem to have proceeded, and suffered martyrdom along with Paul. After the death of these two great pillars of the Church, ecclesiastical tradition affirms that Mark visited Egypt, founded the Church of Alexandria, and died by martyrdom. This tradition is, however, very uncertain.⁹

- Luke... Referred to by Apostle Paul as the "the beloved physician" and was a good friend of Paul. He was also the author of the Book of Acts.
 - The writer of this Gospel is universally allowed to have been Lucas (an abbreviated form of Lucanus, as Silas of Silvanus), though he is not expressly named either in the Gospel or in the Acts. From Col 4:14 we learn that he was a "physician"; and by comparing that verse with Col 4:10, 11—in which the apostle enumerates all those of the circumcision who were then with him, but does not mention Luke, though he immediately afterwards sends a salutation from him—we gather that Luke was not a born Jew. Some have thought he was a freed-man (libertinus), as the Romans devolved the healing art on persons of this class and on their slaves, as an occupation beneath themselves. His intimate acquaintance with Jewish customs, and his facility in Hebraic Greek, seem to show that he was an early convert to the Jewish faith; and this is curiously confirmed by Ac 21:27-29, where we find the Jews enraged at Paul's supposed introduction of Greeks into the temple, because they had seen "Trophimus the

⁹ Johnson, B. W. People's New Testament St. Louis: Christian Publishing Company, 1891 http://www.ccel.org/ccel/johnson_bw/pnt.pnt0200.html

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Ephesian" with him; and as we know that Luke was with Paul on that occasion, it would seem that they had taken him for a Jew, as they made no mention of him. On the other hand, his fluency in classical Greek confirms his Gentile origin. The time when he joined Paul's company is clearly indicated in the Acts by his changing (at Ac 16:10) from the third person singular ("he") to the first person plural ("we"). From that time, he hardly ever left the apostle till near the period of his martyrdom (2Ti 4:11). Eusebius makes him a native of Antioch. If so, he would have every advantage for cultivating the literature of Greece and such medical knowledge as was then possessed. That he died a natural death is generally agreed among the ancients; Gregory Nazianzen alone affirming that he died a martyr.¹⁰

- John...was the youngest of the Twelve Disciples/Apostles and is referred to by Christ as "John the Beloved"
 - The author of the Fourth Gospel was John, the son of Zebedee and Salome, the brother of James, in early life a Galilean fisherman, but afterwards an apostle of Jesus Christ. In less than a hundred years after his death Christian writers living in different quarters of the world, whose writings are still extant, show us that this was the universal belief of the church. Indeed, the testimony to the authorship is stronger than can be furnished that Josephus wrote his Jewish history, that Cæsar wrote his Commentaries, or in behalf of any uninspired writing of antiquity, and would never have been questioned had not a class of rationalistic critics arisen who wished to set aside the lofty views of the personality and mission of the Savior which are so prominent a feature of the Fourth Gospel. We know from John 21:24, that it was written by an eye-witness and by a beloved disciple. There were only three disciples who were admitted to the most intimate relations with Jesus—Peter, James and John. As it was not written by either of the first two, John must be the author. So, the early church unanimously testifies. Irenæus, who learned of one who had been intimate with John and who wrote near the middle of the second century, affirms that

¹⁰ Jamieson, Robert (1802-1880) Commentary Critical and Explanatory on the Whole Bible Print Basis: 1871 <http://www.ccel.org/ccel/jamieson/jfb.xi.iii.i.html>

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he was the author. It is credited to John in the canon of Muratori, the first catalogue of the New Testament writings, written a.d. 175. It is also spoken of by Theophilus of Antioch a.d. 175, and by Clement of Alexandria, near the same time, and in the latter part of the second century it was translated into the Syriac and Latin versions of the New Testament. Besides these direct recognitions there are evident allusions to it and quotations from it in a number of epistles and treatises of Ignatius, Hermas, Polycarp, Papias, and others, which belong to the first half of the second century. Indeed, it is quoted within twenty years of John's death.¹¹

¹¹ Johnson, B. W. People's New Testament St. Louis: Christian Publishing Company, 1891 http://www.ccel.org/ccel/johnson_bw/pnt.pnt0400.html

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The Theme of Each Book:

- Matthew ... Christ the King
 - Mark ... Christ the Servant
 - Luke ... Christ the Perfect Man
 - John ... Christ the Savior
-
- o “In Matthew, Christ is presented as the Son of David, the King of the Jews, and everything in his narrative centers around this truth. This explains why the first Gospel opens with a setting forth of Christ’s royal genealogy, and why in the second chapter mention is made of the journey of the wise men from the East, who came to Jerusalem inquiring “Where is He that is born King of the Jews?”, and why in chapters five to seven we have what is known as “The Sermon on the Mount” but which, in reality, is the Manifesto of the King, containing an enunciation of the Laws of His Kingdom.
 - o In Mark, Christ is depicted as the Servant of Jehovah, as the One who through equal with God made Himself of no reputation and “took upon Him the form of a servant.” Everything in this second Gospel contributes to this central theme, and everything foreign to it is rigidly excluded. This explains why there is no genealogy recorded in Mark, why Christ is introduced at the beginning of His public ministry (nothing whatever being told us here of His earlier life), and why there are more miracles (deeds of service) detailed here than in any of the other Gospels.
 - o In Luke, Christ is set forth as the Son of Man, as connected with but contrasted from the sons of men, and everything in the narrative serves to bring this out. This explains why the third Gospel traces His genealogy back to Adam, the first man, (instead of to Abraham only, as in Matthew), why as the perfect Man He is seen here so frequently in prayer, and why the angels are seen ministering to Him, instead of commanded by Him as they are in Matthew.
 - o In John, Christ is revealed as the Son of God, and everything in this fourth Gospel is made to illustrate and demonstrate this Divine relationship. This explains why in the opening verse we are carried back to a point before time began, and we are shown Christ as the Word “in the beginning,” with

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God, and Himself expressly declared to be God; why we get here so many of His Divine titles, as “The only begotten of the Father,” the “Lamb of God,” the “Light of the world” etc.; why we are told here that prayer should be made in His Name, and why the Holy Spirit is here said to be sent from the Son as well as from the Father.”¹²

The Dates of Writing:

- Matthew...
 - The various dates most widely held as possible writing dates of the Gospel are A.D. 40 - 140.
 - Covering a period of 38 years.
- Mark...
 - Is said to be the earliest of the gospel with its authorship of sometimes between the dates A.D. 55 to A.D. 70.
 - Covering a period of 7 years.
- Luke...
 - Was written before A.D. 62.
 - The book covers a period of 39 years
- John ...
 - It is the last of the gospels and appears to have been written in the 80's to 90's.
 - Covering a period of 17 years

Traced the Ancestry to:

- Matthew ... The Royalty (His lineage is traced to the lineage of King David)
- Mark ... To Anonymity (he is the servant of Jehovah)
- Luke ... To the Humanity (Christ's ancestry is traced to the First man, Adam)
- John ... To eternity (views Christ as soaring eagle into heaven)

¹² Pink, A.W. (1886-1952) Why Four Gospels? Swengel, PA: Bible Truth Depot, 1921 <http://www.ccel.org/ccel/pink/gospels.intro.html?highlight=themes,in,the,gospels#highlight>

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Christ is pictured as:

- Matthew pictures Christ as Promised Savior
- Mark pictures Christ as Powerful Savior
- Luke pictures Christ as Perfect Savior
- John pictures Christ as Personal Savior

Now the REAL STUDY BEGIN'S!

From this point the real work of the program and study begins, using your Bible you will be asked to search the scripture and look for yourself (or as a group) into the life of Christ. Please fill in the blanks and answer any questions.

At the end of the study-guide there is a post test, please answer the questions and reply by e-mail to Dr. Don Allen, Jr @ Grace Church of the Valley School of Ministry. A certificate will be sent upon receipt of your posttest answers.

Each student is asked to read through the Gospel at least three (3) times for a better understanding of the context of the Life of Christ.

Before we can study the Life of Christ, we must first look at the pre-existence of Christ.

Pre-Existence of Christ

- A. Prior to and at Creation
 - John 1:1 ...In the beginning was the Word (*lovgoß ... Transliterated Word is Logos*), and the Word was with God, and the Word was God.
 - o In John, denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with God, his minister in creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone forth conspicuously from His words and deeds.¹³
 - John 1:14 And the Word (*lovgoß*) was made flesh, and dwelt among us, (and we beheld his glory, the

¹³ Cross walk.com, The KJV New Testament Greek Lexicon:
<http://bible1.crosswalk.com/Lexicons/Greek/grk.cgi?number=3056&version=kjv>

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glory as of the only begotten of the Father,) full of grace and truth.

Verses stressing the Pre-existence of Christ:

John 1: 1 **The Moody Handbook of Theology by Paul Ennis** states on page 215, "The Word found in this verse is the Greek "hen" the impact tense that stresses continual existence in past time. The phrase could thus be translated, "In the beginning the Word was continually existing."

- o John 8:58
- o John 17:5
- o John 17:24
- o Colossians 1:17
- o Hebrews 7:3
- o Revelation 22:13
- o Colossians 1:15
- o Hebrews 1:11-12
- o I John 1:1-2
- o John 1:1-2
- o John 1:15

Prophecies Concerning Christ Life:

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- o His forerunner (Isaiah 40:3 ... Matthew 3:3) John the Baptist
- o His mission (Isaiah 61:1 ... Luke 4:18-19)
- o His ministry (Isaiah 53:4 ... Matthew 8:17)
- o His teaching (Psalm 78:2 ... Matthew 13:35)

His presentation (Zechariah 9:9 ... Matthew 21:5)

- o His rejection (Psalm 118:22 ... Matthew 21:42)
- o His painful death (Psalm 22)
- o His violent death (Isaiah 53 and 53)
- o His resurrection (Psalm 16:10)
- o His ascension (Psalm 68:18)

Jesus' Childhood

The years of 6-4 B.C.

In the Dictionary at www.carm.org they give the following definition for the: **Hypostatic Union**

“This is the union of the two natures (Divine and human) in the person of Jesus. Jesus is God in flesh (John 1:1, 14, 10:30-33, 20:28, Phil. 2:5-8, Heb. 1:8). He is fully God and fully man (Col. 2:9), thus, He has two natures: God and man. He is not half God and half man. He is 100% God and 100% man. He never lost His divinity. He

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continued to exist as God when He became a man and added human nature to Himself (Phil. 2:5-11). Therefore, there is a "union in one person of a full human nature and a full divine nature." Right now in Heaven there is a man, Jesus, who is our Mediator between us and God the Father (1 Tim. 2:5)."

This Baby (Jesus) is the most Unique Child in History; He is literally both God and Man in one person!

- 1) The Angel told Mary she is having a baby.
 - Luke 1:26 - 51
 - Which angel talked with Mary?
 - What did the angel tell her?
 - Mary was engaged to whom?
 - She found that she was _____ with God's _____.
 - She will call her son _____.
 - Who was _____ real father _____.
- 2) Mary meets Elisabeth who was also having a child.
 - Luke 1:52 - 56
 - o What was the child's name going to be, and what did the angel promise Elisabeth and her husband _____ (what's his name)?
 - o What was Elisabeth's husband's name?
 - o What was the name they were to call their son?
 - o What was the promise they were given that he was going to do?
- 3) Joseph is told he will raise God's Son.
 - Matthew 1: 18-25
 - o Who told Joseph that he was to wed Mary and be the earthly father of Jesus?
- 4) Birth of Jesus (exact date is uncertain)
 - Matthew 1:18-25 & Luke 1:1-7

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- o Jesus was born in _____ in the reign of _____ Emperor of Rome.
 - o Jesus was born in the town of _____.
- 5) Visit by shepherds
- Luke 2:8-20
 - o The shepherds were watching their _____ when the _____ appeared and gave the news of Christ _____.
- 6) Presentation in the temple -
- Luke 2:21-40
 - o Why did Mary and Joseph come to the temple?
 - o How old was Jesus at this time?
 - o Who was blessed to see God's son in fulfillment of a promise from God?
- 7) Visit by the Magi / Wise-men
- Matthew 2: 9-11
 - o The wise men brought three gifts what were they? _____, _____, and _____.
 - o What directed them to the new King: _____
- 8) Escape to Egypt
- Matthew 2:13-18
 - o Why did Mary, Joseph, and _____ have to flee to Egypt when he was little? Explain:
- 9) Return to Nazareth
- Matthew 2:19-23
 - o After who died, was Jesus and his family able to return to Israel?
 - o In what city did Jesus' family settle?

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9) Visit to temple as a boy

● Luke 2:41-52

- o Why did the family go to Jerusalem?
- o How old was Jesus when they went to the city of Jerusalem? _____
- o Where did they find Jesus when they went looking for him? _____
- o What was he doing? _____
- o How long did it take them to find him?

1st Year of Ministry

- 10) Jesus baptized
- Matthew 3:13-17
 - Mark 1:9-11
 - Luke 3:21-23
 - John 1:29-39
 - The Trinity (Godhead) was present at the Baptism of Jesus:
 - o How did the Father manifest himself?
 - o _____
 - o How did the Holy Spirit manifest himself?
 - o Who baptized Jesus? _____

What is Baptism?

Note: The Greek word used for Baptism is “Baptizo” the meaning of the word is immersed or dug and it has no other meaning. Another example of baptism is found in Acts. 8: 26-39, the Eunuch was immersed, just like Christ.

- 11) Jesus tempted by Satan
- Matthew 4:1-11
 - Mark 1:12-13
 - Luke 4:1-13
- o What were the three temptations Satan attempted with Christ ...?
 - o Physical (Body) ... describe what Satan asked Christ to do.
 - o Pride ... describe what Satan asked Christ to do.
 - o The God thing ... describe what Satan asked Christ to do.

How did Christ rebuke Satan in each of these three challenges he presented to him?

- 12) Jesus cleanses the temple
- John 2:14-22
 - o What did Jesus make?
 - o What did he find in the temple?
 - o What did he do in the temple?

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- o What are your thoughts on why Jesus was so bothered by what he found in the temple?

13) Jesus and Nicodemus

- John 3:1-21
 - o What did Nicodemus call Jesus?
 - o What did he ask?
 - o What did Jesus promise him?

It is said that **Martin Luther, the great reform preacher and founder of the Lutheran Church** stated:

“John 3:16 is so simple a child can understand it and have a relationship with Christ, yet so deep that a theologian can study it for a life time and never grasp it magnifies”

14) Jesus talks to the Samaritan woman

- John 4:5-42
 - o How many husbands had this lady married?
 - o What did Jesus offer the women at the well, the living_____?
 - o Jesus told the disciples what when he saw the crowd coming, and how is this relevant to us today as Disciples of Christ?

15) The people of Jesus' hometown try to kill Him

- Luke 4:16-31
 - o Why did the people in his hometown try to kill him?
 - o What did he claim that made them mad?
 - o What book of the Old Testament did he teach from?

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2nd Year of Ministry

- 16) Four fishermen become Jesus' followers
- Matthew 4:18-22
 - Mark 1:16-20
 - Luke 5:1-11
 - o Who were the first four disciples Jesus called?
 - o What were they doing when He called them?
 - o What did he promise to make them?
- 17) Jesus begins His first preaching trip through Galilee
- Matthew 4:23-25
 - Mark 1:35-39
 - Luke 4:42-44
 - o What three things did Jesus do on his first preaching journey?
 - o _____ in the Synagogue
 - o _____ the sick and _____.
 - o _____ cast out _____.
- 18) Matthew follows Jesus
- Matthew 9:9-13
 - Mark 2:13-17
 - Luke 5:27-32
 - o What did Matthew do for a living?
 - o What did Jesus ask him to do?
 - o What do you think Christ meant by his comment to the Pharisees?
- 19) Jesus chooses the 12 disciples
- Mk 3:13-19
 - Luke 6:12-15
 - o Using your bible, list the 12 disciples mentioned in these passages.
- 20) Jesus preaches the "Sermon on the Mount" -
- Matthew 5:1-7:29
 - Luke 6:20-49

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- o What do you personally see as the foundation for Christ's teaching?

Note: "The Beatitudes are the teachings of Jesus in the Sermon on the Mount found in Matt. 5:3-12 and Luke 6:20-22. They are instructions to Christians on general moral behavior. They are comprised of blessings and rewards that coincide with rewards in heaven."¹⁴

- 21) At the house of Simon, a sinful woman anoints Jesus -
 - Luke 7:36-50
 - o What did the lady anoint Jesus with?
 - o Where was Jesus having dinner at?
- 22) Jesus travels again through Galilee
 - Luke 8:1-3
 - o What was Christ doing as he traveled from town to town?
 - o Who was traveling with him?
- 23) Jesus sends His 12 followers out to preach and heal
 - Matthew 9:35-11:1
 - Mark 6:6-13
 - Luke 9:1-6
 - o How many did Jesus instruct his disciples to go out in groups of?
 - o What were they instructed to do?
 - o What kind of results did they see?

¹⁴ <http://carm.org/dictionary-beatitudes>

The Year of Opposition (year 3)

- 24) John the Baptist is killed by Herod
- Matthew 14:1-12
 - Mark 6:14-29
 - Luke 9:7-9
 - o Who killed John the Baptist?
 - o How did he die?
 - o What was John the Baptist preaching that so upset Herod?
- 25) Peter says that Jesus is the Son of God
- Matthew 16:13-20
 - Mark 8:27-30
 - Luke 9:18-21
 - o Who did the people say Jesus was?
 - o How did Jesus respond to Peter's answer?
- 26) Jesus tells His disciples that He is going to die soon
- Matthew 16:21-26
 - Mark 8:31-37
 - Luke 9:22-25
 - o At this point Christ begins to prepare his disciples for the upcoming events.
 - o Who rebuked Jesus for talking like this?
 - o Did Jesus respond?
 - o What did he tell them was going to happen?
- 27) Jesus is transfigured
- Matthew 17:1-13
 - Mark 9:2-13
 - Luke 9:28-36
 - o Which of the disciples was on the mountain with Christ?
 - o Which of the prophets appeared to speak with Christ?
 - o What did the disciples want to build on the mountain?

- 28) Jesus pays the temple tax
- Matthew 17:24-27
 - o What did Jesus say about paying taxes to the government?
 - o Where did Jesus get the money to pay the tax?
 - o Who did he have go get the money?
- 29) Jesus attends the Feast of the Tabernacles -
- John 7:11-52
 - o What city is the Feast of the Tabernacle held in?
 - o Where did Jesus go to teach?
 - o Whose _____ did Jesus say he taught, _____? (vs. 16)
- 30) Jesus visits Mary and Martha
- Luke 10:38-42
 - o What did Mary choose to do that Jesus complimented her on?
 - o Who was their brother?
- 31) Jesus teaches his disciples to pray.
- Luke 11: 2 4
 - Matthew 6: 9 - 13

The Lord's Prayer teaches us: (This prayer at time -?) is referred to as the Disciple/Student Prayer as well!

The purpose of the prayer is to teach us how to pray!

- ❖ Manner of Prayer
- ❖ Method of Prayer
- ❖ Matter of Prayer

The Lord's Prayer also teaches us:

- ❖ That prayer is a time of Exalting and Praise
- ❖ A time of Asking
- ❖ A time of confession & repentance

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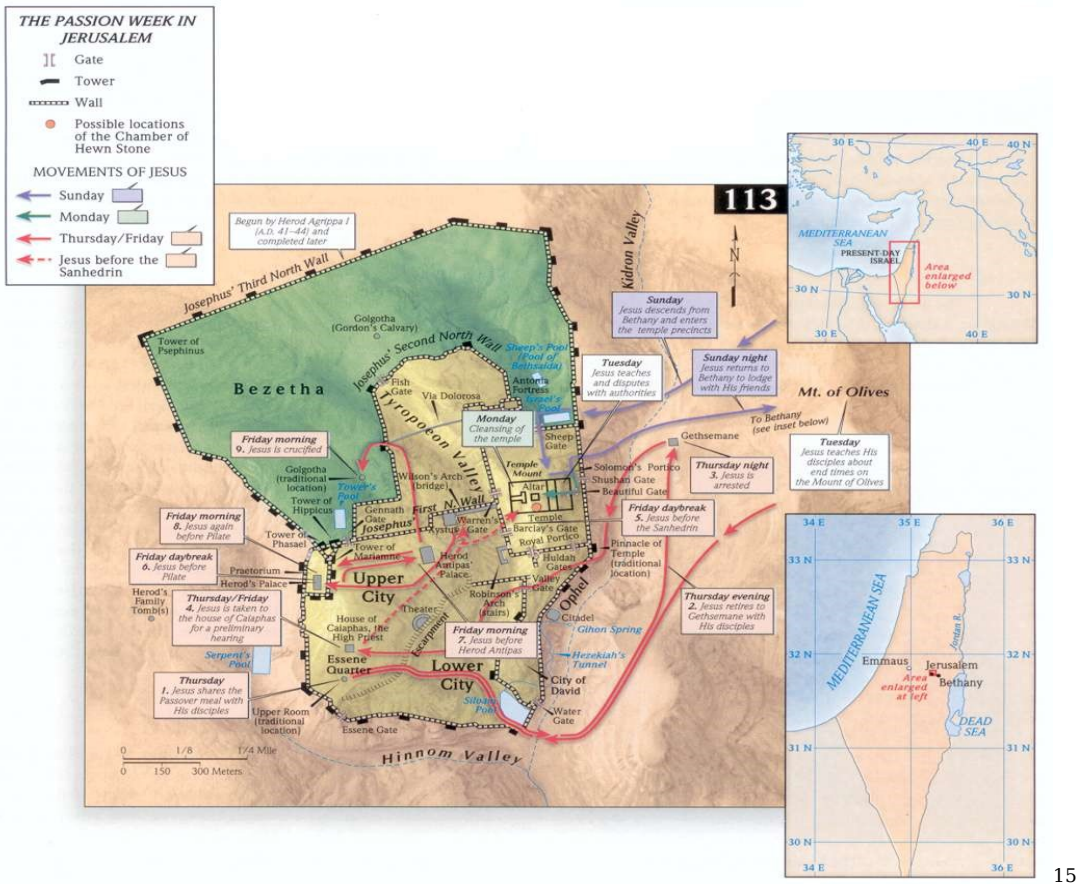
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- o How much emphasis do you feel Christ puts on prayer for the disciples, and us?
 - o Can you list anything you give praise for in your prayers?
 - o What are you seeking God to do in your life or others?
- 32) Jesus blesses the little children
- Matthew 19:13-15
 - Mark 10:13-16
 - Luke 18:15-17
 - o Who rebuked the people for bringing the children to Christ?
 - o Why did Jesus want the children to come to him?
 - o Great verse in (Mark 10:15) ... What did he want them to think about when he made this comment?
- 33) Jesus talks to the rich young ruler
- Matthew 19:16-30
 - Mark 10:17-31
 - Luke 18:18-30
 - o What did Jesus ask the rich young ruler to do?
 - o How would you answer the question he was asked, in your own personal life?
- 34) Jesus again tells about His death and resurrection
- Matthew 20:17-19
 - Mark 10:32-34
 - Luke 18:31-34
 - o These passages present a clear presentation to the disciples of what is coming for Christ.
- 35) Jesus talks to Zacchaeus
- Luke 19:1-10
 - o Where was Zacchaeus so he could see Jesus?
 - o What did Jesus tell him?
 - o What did Jesus do with Zacchaeus and his friends?

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The Last Week - THE PASSION WEEK



- 36) Sunday The Triumphal Entry (The Passion Week begins)
- Matthew 21:1-11
 - Mark 11:1-10
 - Luke 19:29-44
 - John 12:12-19

15 https://www.searchingthescrptures.net/main_pages/free_bible_land_maps/map113.htm

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- o What did they throw down in front of him?
 - o What did Christ come riding in on?
 - o What did they say or shout?
- 37) Monday Jesus cleanses the temple
- Matthew 21:12-13
 - Mark 11:15-18
 - o What were they doing in the temple that upset Christ?
 - o Who did he chase out of the temple?
 - o Why did he do it?
- 38) Tuesday The authority of Jesus questioned
- Matthew 21:23-27
 - Mark 11:27-33
 - Luke 20:1-8
 - o Who questioned Christ's authority?
- 39) Tuesday Jesus teaches in the temple
- Matthew 21:28-23:29
 - Mark 12:1-44
 - Luke 20:9-21:4
 - o What was the main theme of the message in the temple?
 - o Who was the message addressed to?
- 40) Tuesday or previous Friday Jesus anointed by Mary (sister of Lazarus)
- Matthew 26:6-13
 - Mark 14:3-9
 - John 12:2-11
 - o What did she put on Jesus feet?
 - o What did her sister want her to do?
 - o What did Jesus say to the sister?
- 41) Wednesday The plot against Jesus
- Matthew 26:14-16
 - Mark 14:10-11
 - Luke 23:3-61

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42) Thursday The Last Supper

- Matthew 26:17-29
- Mark 14:12-25
- Luke 22:7-20
- John 13:1-38

Order of the events this evening

- 1) Jesus partakes of the Passover
 - 2) Washes their feet
 - 3) Identifies Judas as the traitor
 - 4) Judas withdraws
 - 5) Jesus institutes the Lord's Supper
 - 6) Jesus addresses the 11 in the upper room
- o What does Christ tell us the Bread represents?
 - o What does Christ tell us the Wine represents?
 - o How often does he tell us to participate in the Lord's Supper?

43) Thursday Garden of Gethsemane

- Matthew 26:36-46
- Mark 14:32-42
- Luke 22:40-46
- o Jesus goes to the Garden to pray and find peace within his heart and mind of what was about to happen?
- o Who kissed Jesus on the cheek?
- o Whose ear did Peter cut off?

44) Thursday Night into Friday Morning Peter's Denials of Christ

- Matthew 26: 33-36
- Mark 14: 29- 31
- Luke 22: 33-34
- John 13: 36- 38
- o How many times did Peter deny Christ?
- o Can you list the three people he denied Christ to?
- o Where was he when he denied Christ?

45) Thursday night & Friday Jesus' arrest and trial

- Matthew 26:47-27:26
- Mark 14:43-15:15
- Luke 22:47-23:25

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- John 18:2-19:16
 - Jesus stood before which council?
 - Jesus was interviewed by _____ and found not worthy of death?
 - Which King did Christ stand before?
 - Who was the High Priest at this time?
 - Why did Pilate wash his hands?
 - What did the crowd yell when asked about Jesus?
 - _____ Who did Pilate offer to release in place of Christ?

Easton Bible Dictionary:

“CALVARY” only in Luke 23:33, the Latin name Calvaria, which was used as a translation of the Greek word Kranion, by which the Hebrew word Gulgoleth was interpreted, “the place of a skull.” It probably took this name from its shape, being a hillock or low, rounded, bare elevation somewhat in the form of a human skull. It is nowhere in Scripture called a “hill.” The crucifixion of our Lord took place outside the city walls (Hebrews 13:11-13) and near the public thoroughfare. “This thing was not done in a corner.”

- “Salvation comes through a cross and a crucified Christ.” Andrew Murray
- “Love was compressed for all history in that lonely figure on the cross, who said that he could call down angels at any moment on a rescue mission but chose not to – because of us. At Calvary, God accepted his own unbreakable terms of justice.” Philip Yancey
- “The cross is the center of the world’s history; the incarnation of Christ and the crucifixion of our Lord are

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the pivot round which all the events of the ages revolve.
 The testimony of Christ was the spirit of prophecy, and
 the growing power of Jesus is the spirit of history.”
 Alexander MacLaren

- 46) Friday Golgotha/ Calvary Jesus’ crucifixion and death
- Matthew 27:27-56
 - Mark 15:16-41
 - Luke 23:26-49
 - John 19:17-30

The death of Christ is foretold in the Old testament

- Isaiah 53
- Psalm 22
- Da 9:26;
- Zec 13:7.

The Seven words of Christ from the Cross

The seven sayings form part of a Christian meditation that is often used during Lent, Holy Week and Good Friday. The traditional order of the sayings is:

1) ***Forgiveness***

- Luke 23:34: Father, forgive them, for they do not know what they do.

2) ***Salvation***

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- Luke 23:43: Truly, I say to you, today you will be with me in paradise.
- 3) **Relationship**
 - John 19:26-27: Woman, behold your son. Behold your mother.
- 4) **Abandonment**
 - Matthew 27:46: My God, My God, why have you forsaken me?
- 5) **Distress**
 - John 19:28: I thirst.
- 6) **Reunion**
 - Luke 23:46: Father, into your hands I commit my spirit.
- 7) **Triumph**
 - John 19:30: It is finished. (From the Greek "Tetelestai" which is also translated "It is accomplished," "It is complete," or "it is PAID in full").
 - o What did the centurion soldier say about Christ?
 - o How many thieves were crucified that day with Christ?
 - o Did one or both as Christ forgive them?
 - o What did he promise the thief as he was dying?
 - o What did the soldier thrust into Christ side after he already died?
- 47) Friday the burial of Jesus
 - Matthew 27:57-66
 - Mark 15:42-47
 - Luke 23:50-56
 - John 19:31-42
 - o Who took Christ's body down off the cross?
 - o In whose tomb did they bury Christ?
 - o What did they put in front of the entrance?

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The Resurrection

- 48) Sunday Jerusalem the empty tomb
- Matthew 28:1-10
 - Mark 16:1-8
 - Luke 24:1-12
 - John 20:1-10
 - o Who went to the tomb first on the third day?
 - o What did they find?
 - o Who did they tell?
 - o What did the _____ say to them _____?
- 49) Sunday Morning
- Mark 16:2-13
 - John 20:11-18
 - o Who was sitting on the stone?
 - o What did the angel in the tomb say?
 - o Who was the first woman Jesus talked to at the Garden?
 - o Who did she tell?
 - o Who ran to the tomb?
 - o Who went in first?
- 50) Sunday Afternoon
- Mk 16:12-13
 - Luke 24:13-35
 - o Jesus appears to the _____ men going to the village of _____.
 - o What did Jesus share with them as they walked?
- 51) Sunday Evening
- Mark 16:14
 - Luke 24:36-43
 - John 20:19-25
 - o Who was not present at the first Sunday Night Church Service?
 - o About how many people were present that first night?
- 52) One week later in Jerusalem Jesus appears to the 11 disciples
- John 20:26-31
 - o What did Christ show Thomas?
 - o What did he share with Thomas about His faith and ours?

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- 53) One week later at the Sea of Galilee Jesus talks with some of his disciples
- John 21:1-25
 - o Which of the disciples, lead the way to go fishing?
 - o How many fish they catch?
 - o What did Jesus tell them to do?
 - o What happened?
- 54) Forty days later at Mount of Olives Jesus ascends to his Father in heaven -
- Acts 1
 - Matthew 28:16-20
 - Mark 16:19-20
 - Luke 24:44-53
 - o This is referred to as the Great Commission
 - o What does Christ ask us to do, just like he asked the disciples?

Scripture records in the Gospels

37 Miracles: Performed by Christ

1) Jesus Turns Water into Wine

- John 2:1-11

- o How was the need for the miracle expressed?
- o How was God glorified by it? How was the object of the miracle blessed?
- o How were others benefited?

2) Jesus Heals an Official's Son

- John 4:43-54

- o How was the need for the miracle expressed?
- o How was God glorified by it? How was the object of the miracle blessed?
- o How were others benefited?

3) Jesus Drives Out an Evil Spirit

- Mark 1:21-27
- Luke 4:31-36

- o How was the need for the miracle expressed?
- o How was God glorified by it? How was the object of the miracle blessed?
- o How were others benefited?

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4) Jesus Heals Peter's Mother-in-Law

- Matthew 8:14-15
- Mark 1:29-31
- Luke 4:38-39

- o How was the need for the miracle expressed?
- o How was God glorified by it? How was the object of the miracle blessed?
- o How were others benefited?

5) Jesus Heals Many Sick at Evening

- Matthew 8:16-17
- Mark 1:32-34
- Luke 4:40-41

- o How was the need for the miracle expressed?
- o How was God glorified by it? How was the object of the miracle blessed?
- o How were others benefited?

6) First Miraculous Catch of Fish

- Luke 5:1-11

- o How was the need for the miracle expressed?
- o How was God glorified by it? How was the object of the miracle blessed?
- o How were others benefited?

7) Jesus Cleanses a Man with Leprosy

- Matthew 8:1-4
- Mark 1:40-45
- Luke 5:12-14

- o How was the need for the miracle expressed?
- o How was God glorified by it? How was the object of the miracle blessed?

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- o How were others benefited?
- 8) Jesus Heals a Centurion's Servant
- Matthew 8:5-13
 - Luke 7:1-10
- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 9) Jesus Heals a Paralytic
- Matthew 9:1-8
 - Mark 2:1-12
 - Luke 5:17-26
- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 10) Jesus Heals a Man's Withered Hand
- Matthew 12:9-14
 - Mark 3:1-6
 - Luke 6:6-11
- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 11) Jesus Raises a Widow's Son in Nain
- Luke 7:11-17
- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?

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- o How were others benefited?
- 12) Jesus Calms a Storm
- Matthew 8:23-27
 - Mark 4:35-41
 - Luke 8:22-25
- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 13) Jesus Casts Demons into a Herd of Pigs
- Matthew 8:28-33
 - Mark 5:1-20
 - Luke 8:26-39
- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 14) Jesus Heals a Woman in the Crowd
- Matthew 9:20-22
 - Mark 5:25-34
 - Luke 8:42-48
- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 15) Jesus Raises Jairus' Daughter to Life
- Matthew 9:18, 23-26
 - Mark 5:21-24, 35-43
 - Luke 8:40-42, 49-56

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- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 16) Jesus Heals Two Blind Men
- Matthew 9:27-31
- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 17) Jesus Heals a Man Unable to Speak
- Matthew 9:32-34
- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 18) Jesus Heals an Invalid at Bethesda
- John 5:1-15
- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 19) Jesus Feeds 5,000
- Matthew 14:13-21
 - Mark 6:30-44
 - Luke 9:10-17
 - John 6:1-15

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- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 20) Jesus Walks on Water
- Matthew 14:22-33
 - Mark 6:45-52
 - John 6:16-21
 - o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 21) Jesus Heals Many Sick in Gennesaret
- Matthew 14:34-36
 - Mark 6:53-56
 - o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 22) Jesus Heals a Gentile Woman's Demon-Possessed Daughter
- Matthew 15:21-28
 - Mark 7:24-30
 - o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 23) Jesus Heals a Deaf and Dumb Man
- Mark 7:31-37
 - o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?

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- o How were others benefited?
- 24) Jesus Feeds 4,000
- Matthew 15:32-39
 - Luke 8:1-13
- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 25) Jesus Heals a Blind Man at Bethsaida
- John 8:22-26
- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 26) Jesus Heals a Man Born Blind
- John 9:1-12
- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 27) Jesus Heals a Boy with a Demon
- Matthew 17:14-20
 - Mark 9:14-29
 - Luke 9:37-43
- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?

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28) Miraculous Temple Tax in a Fish's Mouth

- Matthew 17:24-27

- o How was the need for the miracle expressed?
- o How was God glorified by it? How was the object of the miracle blessed?
- o How were others benefited?

29) Jesus Heals a Blind, Mute Demoniac

- Matthew 12:22-23

- Luke 11:14-23

- o How was the need for the miracle expressed?
- o How was God glorified by it? How was the object of the miracle blessed?
- o How were others benefited?

30) Jesus Heals a Crippled Woman

- Luke 13:10-17

- o How was the need for the miracle expressed?
- o How was God glorified by it? How was the object of the miracle blessed?
- o How were others benefited?

31) Jesus Heals a Man with Dropsy on the Sabbath

- Luke 14:1-6

- o How was the need for the miracle expressed?
- o How was God glorified by it? How was the object of the miracle blessed?
- o How were others benefited?

32) Jesus Cleanses Ten Lepers

- Luke 17:11-19

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- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 33) Jesus Raises Lazarus from the Dead
- John 11:1-45
- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 34) Jesus Restores Sight to Bartimaeus
- Matthew 20:29-34
 - Mark 10:46-52
 - Luke 18:35-43
- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 35) Jesus Withers the Fig Tree
- Matthew 21:18-22
 - Mark 11:12-14
- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?
- 36) Jesus Heals a Servant's Severed Ear
- Luke 22:50-51
- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?

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- o How were others benefited?
- 37) Second Miraculous Catch of Fish
- John 21:4-11
- o How was the need for the miracle expressed?
 - o How was God glorified by it? How was the object of the miracle blessed?
 - o How were others benefited?

The Parables of Jesus:

1) Alert servants

- Mark 13:33-37

- a) What is Jesus attempting to show with this parable?
- b) What is the practical application of this parable for you personally?

2) Barren fig tree

- Luke 13:6-9

- a) What is Jesus attempting to show with this parable?
- b) What is the practical application of this parable for you personally?

3) Bread of life

- John 6:31-38

- a) What is Jesus attempting to show with this parable?
- b) What is the practical application of this parable for you personally?

4) Budding fig tree

- Matthew 24:32-35

- Mark 13:28-32

- Luke 21:29-33

- a) What is Jesus attempting to show with this parable?
- b) What is the practical application of this parable for you personally?

5) Children in market

- Matthew 11:16-19

- Luke 7:31-35

- a) What is Jesus attempting to show with this parable?
- b) What is the practical application of this parable for you personally?

6) Christian light

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- Matthew 5:14-16
 - Mark 4:21-23
 - Luke 8:16-18
 - a) What is Jesus attempting to show with this parable?
 - b) What is the practical application of this parable for you personally?
- 7) Dinner guests
- Luke 14:15-24
 - a) What is Jesus attempting to show with this parable?
 - b) What is the practical application of this parable for you personally?
- 8) Divided kingdom
- Matthew 12:24-30
 - Mark 3:22-27
 - Luke 11:14-23
 - a) What is Jesus attempting to show with this parable?
 - b) What is the practical application of this parable for you personally?
- 9) Feast invitations
- Luke 14:12-14
 - a) What is Jesus attempting to show with this parable?
 - b) What is the practical application of this parable for you personally?
- 10) Friend at midnight
- Luke 11:5-13
 - a) What is Jesus attempting to show with this parable?
 - b) What is the practical application of this parable for you personally?
- 11) Good Samaritan
- Luke 10:25-37
 - a) What is Jesus attempting to show with this parable?

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b)What is the practical application of this parable for you personally?

12) Good shepherd

● John 10:1-18

a)What is Jesus attempting to show with this parable?

b)What is the practical application of this parable for you personally?

13) Great physician

● Matthew 9:10-13

● Mark 2:15-17

● Luke 5:29-32

a)What is Jesus attempting to show with this parable?

b)What is the practical application of this parable for you personally?

14) Groom's attendants

● Matthew 9:14-15

● Mark 2:18-20

● Luke 5:33-35

a)What is Jesus attempting to show with this parable?

b)What is the practical application of this parable for you personally?

15) Growing seed

● Mark 4:26-29

a)What is Jesus attempting to show with this parable?

b)What is the practical application of this parable for you personally?

16) Hidden treasure

● Matthew 13:44

a)What is Jesus attempting to show with this parable?

● What is the practical application of this parable for you personally?

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a) What is the practical application of this parable for you personally?

17) Householder

- Matthew 13:52

a) What is Jesus attempting to show with this parable?

b) What is the practical application of this parable for you personally?

18) Humbled guest

- Luke 14:7-11

a) What is Jesus attempting to show with this parable?

b) What is the practical application of this parable for you personally?

19) King's war plans

- Luke 14:31-33

a) What is Jesus attempting to show with this parable?

b) What is the practical application of this parable for you personally?

20) Laborers in vineyard

- 20:1-16

a) What is Jesus attempting to show with this parable?

b) What is the practical application of this parable for you personally?

21) Landowner

- Matthew 21:33-46

- Mark 12:1-12

- Luke 20:9-18

a) What is Jesus attempting to show with this parable?

b) What is the practical application of this parable for you personally?

22) Leaven

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- Matthew 13:33
 - Luke 13:20-21
 - a) What is Jesus attempting to show with this parable?
 - b) What is the practical application of this parable for you personally?
- 23) Lost coin
- Luke 15:8-10
 - a) What is Jesus attempting to show with this parable?
 - b) What is the practical application of this parable for you personally?
- 24) Lost sheep
- Luke 15:4-7
 - a) What is Jesus attempting to show with this parable?
 - b) What is the practical application of this parable for you personally?
- 25) Marriage feast
- Matthew 22:1-14
 - a) What is Jesus attempting to show with this parable?
 - b) What is the practical application of this parable for you personally?
- 26) Mustard seed
- Matthew 13:31-32
 - Mark 4:30-32
 - a) Luke 13:18-19 What is Jesus attempting to show with this parable?
 - b) What is the practical application of this parable for you personally?
- 27) Net of fish
- Matthew 13:47-50

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- a) What is Jesus attempting to show with this parable?
- b) What is the practical application of this parable for you personally?

28) New cloth

- Matthew 9:16
- Mark 2:21
- Luke 5:36

- a) What is Jesus attempting to show with this parable?
- b) What is the practical application of this parable for you personally?

29) New wine

- Matthew 9:17
- Mark 2:22
- Luke 5:37-39

- a) What is Jesus attempting to show with this parable?
- b) What is the practical application of this parable for you personally?

30) Pearl of great price

- Matthew 13:45-46

- a) What is Jesus attempting to show with this parable?
- b) What is the practical application of this parable for you personally?

31) Pharisee and tax collector

- Luke 18:9-14

- a) What is Jesus attempting to show with this parable?
- b) What is the practical application of this parable for you personally?

32) Prodigal son

- Luke 15:11-32

- a) What is Jesus attempting to show with this parable?

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b)What is the practical application of this parable for you personally?

33) Rich man & Lazarus

● Luke 16:19-31

a)What is Jesus attempting to show with this parable?

b)What is the practical application of this parable for you personally?

The debate goes on: The story of the Rich Man and Lazarus has been debated as if it is a parable or true story, found in Luke 16: 19-31. It is my belief (writer of the course) that this is a true story of an actual event happening during this time.

34) Rich fool

● Luke 12:16-21

a)What is Jesus attempting to show with this parable?

b)What is the practical application of this parable for you personally?

35) Salt without taste

● Matthew 5:13

● Mark 9:50

● Luke 14:34-35

a)What is Jesus attempting to show with this parable?

b)What is the practical application of this parable for you personally?

36) Servant's duty

● Luke 17:7-10

a)What is Jesus attempting to show with this parable?

b)What is the practical application of this parable for you personally?

37) Sheep and goats

● Matthew 25:31-46

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- a) What is Jesus attempting to show with this parable?
- b) What is the practical application of this parable for you personally?

38) Sign of Jonah

- Matthew 12:38-42
- Luke 11:29-32

- a) What is Jesus attempting to show with this parable?
- b) What is the practical application of this parable for you personally?

39) Tares in field (part 1)

- Matthew 13:24-30

- a) What is Jesus attempting to show with this parable?
- b) What is the practical application of this parable for you personally?

40) Tares in field (part 2)

- Matthew 13:36-43

- a) What is Jesus attempting to show with this parable?
- b) What is the practical application of this parable for you personally?

41) Ten Minas

- Luke 19:11-27

- a) What is Jesus attempting to show with this parable?
- b) What is the practical application of this parable for you personally?

42) Ten talents

- Matthew 25:14-30

- a) What is Jesus attempting to show with this parable?
- b) What is the practical application of this parable for you personally?

43) Ten virgins

- Matthew 25:1-13

- a) What is Jesus attempting to show with this parable?

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b)What is the practical application of this parable for you personally?

44) The Sower (part 1)

- Matthew 13:3-9
- Mark 4:3-20
- Luke 8:4-15

45) The Sower (part 2)

- Matthew 13:18-23
 - a)What is Jesus attempting to show with this parable?
 - b)What is the practical application of this parable for you personally?

46) Two debtors

- Luke 7:41-43
 - a)What is Jesus attempting to show with this parable?
 - b)What is the practical application of this parable for you personally?

47) Two sons

- Matthew 21:28-32
 - a)What is Jesus attempting to show with this parable?
 - b)What is the practical application of this parable for you personally?

48) Unclean spirit

- Matthew 12:43-45
- Luke 11:24-26
 - a)What is Jesus attempting to show with this parable?
 - b)What is the practical application of this parable for you personally?

49) Unjust judge

- Luke 18:1-8
 - a)What is Jesus attempting to show with this parable?

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b)What is the practical application of this parable for you personally?

50) Unjust steward

● Luke 16:1-13

a)What is Jesus attempting to show with this parable?

b)What is the practical application of this parable for you personally?

51) Unmerciful servant

● Matthew 18:21-35

a)What is Jesus attempting to show with this parable?

b)What is the practical application of this parable for you personally?

52) Unprepared builder

● Luke 14:28-30

a)What is Jesus attempting to show with this parable?

b)What is the practical application of this parable for you personally?

53) Vine and branches

● John 15:1-17

a)What is Jesus attempting to show with this parable?

b)What is the practical application of this parable for you personally?

54) Watching servants

● Matthew 12:35-40

a)What is Jesus attempting to show with this parable?

b)What is the practical application of this parable for you personally?

55) Wise builder

● Matthew 7:24-27

● Luke 6:47-49

a)What is Jesus attempting to show with this parable?

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b) What is the practical application of this parable for you personally?

56) Wise servant

● Matthew 24:45-51

a) What is Jesus attempting to show with this parable?

b) What is the practical application of this parable for you personally?

57) Wise steward

● Luke 12:42-48

a) What is Jesus attempting to show with this parable?

b) What is the practical application of this parable for you personally?

Glossary: of terms you will encounter ...

- **Pharisees:** The Pharisees were a Jewish sect from the second century B.C. to the first century A.D. They considered the entire Old Testament to be authoritative, unlike the Sadducees who only accepted the first five books. The Pharisees believed in life after death, the resurrection, the existence of angels and demons, and that the way to God was through keeping the law. "According to Josephus, the Pharisees were the group most influential with the people, were noted for their accurate and therefore authoritative interpretations of Jewish law, and had their own traditions and way of life to which they were faithful. They had a simple standard of living and cultivated harmonious relations with others. ("Achte-meier, Paul J., Th.D., Harper's Bible

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Dictionary, (San Francisco: Harper and Row, Publishers, Inc.) 1985.)¹⁶

- **Sadducee:** A group of religious leaders in the Jewish religion from the second century B.C. to the first century A.D. In Hebrew their names mean "the righteous ones." They were smaller in size than the group of the Pharisees. The Sadducees were generally on the upper class, often in a priestly line, and the Pharisees in the middle class, usually merchants and tradesmen. The Sadducees accepted only the Torah, the first five books of the Old Testament, as authoritative. They held rigidly to the Old Testament law and denying the life after death, reward and punishment after death, the resurrection, and the existence of angels and demons. They controlled the temple and its services and were unpopular with the majority of the Jewish population.¹⁷
- **Sanhedrin:** The Sanhedrin was a council of 71 individuals, around the time of Christ that was comprised of Pharisees and Sadducees who governed the Jewish nation while under the rule of Rome. It often served as a court to settle legal and religious matters.
- **Scribe:** A scribe was a member of an elite group of trained men, around the time of Christ, who were writers. They were knowledgeable in The Law of Moses as well as rabbinic traditions. Scribes were capable of reading The Law to people, which was a valuable service since most people could not read or write.¹⁸
 - o "In the ancient Near East the designation 'scribe' covered a variety of offices from that of the local scribe who copied documents and contracts for the people to government officials invested with serious responsibilities. Like the modern secretary, the scribe was generally concerned with written records, bureaucracy, and administration."¹⁹

16 <http://carm.org/dictionary-pharisee>

17 <http://carm.org/dictionary-sadducee>

18 <http://carm.org/dictionary-scribe>

19 Achtemeier, P. J., Harper & Row, P., & Society of Biblical Literature. (1985). Harper's Bible dictionary. Includes index. (1st ed.) (914). San Francisco: Harper & Row."

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- **Synagogue:** A synagogue is a Jewish house of worship. Traditionally the first synagogues were established during the Babylonian exile. The early synagogues had a place in the center of the room where the sacred scrolls were kept and from where they were read. It is from the worship order established in synagogues that our modern church patterns of reading and expounding upon scripture from the pulpit are derived.²⁰

²⁰ <http://carm.org/dictionary-synagogue>